

the forms of worship and the objects of adoration amongst which he had been brought up. He himself never looked forward to an iconoclastic crusade, such as naturally marked the final triumph of his principles in the sixteenth century. He never positively demanded the removal of images. He said they were there to increase devotion to God, and were bad only in so far as they stood in the way of direct worship. They were a sign, and to be adored as such. In the same way, he never denounced prayers to Saints as necessarily wrong. If such worship increased true devotion, it was good. But he exposed the errors and the idolatry that actually resulted from Saint-worship and from the presence of images in church. He went so far as to pronounce it better to put a general trust in the prayers of Saints, than to pay individual honours to any of them.<sup>1</sup> One of his chief quarrels with the orthodox was this depreciation of the value of 'special prayers.'<sup>a</sup> As to the personality of the Saints themselves, he refused to believe that canonisation at Rome either made or marred Sainthood. It was a ceremony of no account in God's eyes. A man was judged in heaven by his life and not by the opinion of the Pope or Cardinals. Many current legends and lives of the Saints were mere fables.<sup>3</sup>

He regarded the Virgin Mary in a spirit half way between the Mariolatry of his contemporaries and the fierce anger with which Knox threw her image into the waters as a 'painted bred.' He has left us an interesting treatise entitled 'Ave Maria,'<sup>4</sup> in which he holds up her life as an example to all, and especially to women, in language full of sympathy and beauty. But he does not advise people to pray to her. He does not speak either in praise or condemnation of the images of the Virgin, which then looked down from every church in the land.

Although he did not generally indulge in tirades against idolatry, he mentions the mistaken worship of images as part of other superstitious practices attaching to the popular

<sup>1</sup> *De Eucharistia*\* 317-8; JDa JBcc., 46-6; *Ibid.* 46; *Trialogus*, 235; *Dialogue*, 27-8.

<sup>3</sup> See Waldensis, chaps. i-xxvii.

<sup>4</sup> *De Ecc.*, 44; *S. JS. W.*, i. 332; Matt., 469; *Didlogus*, 20 and 28,

<sup>1</sup> *S. E. W.*, iii,